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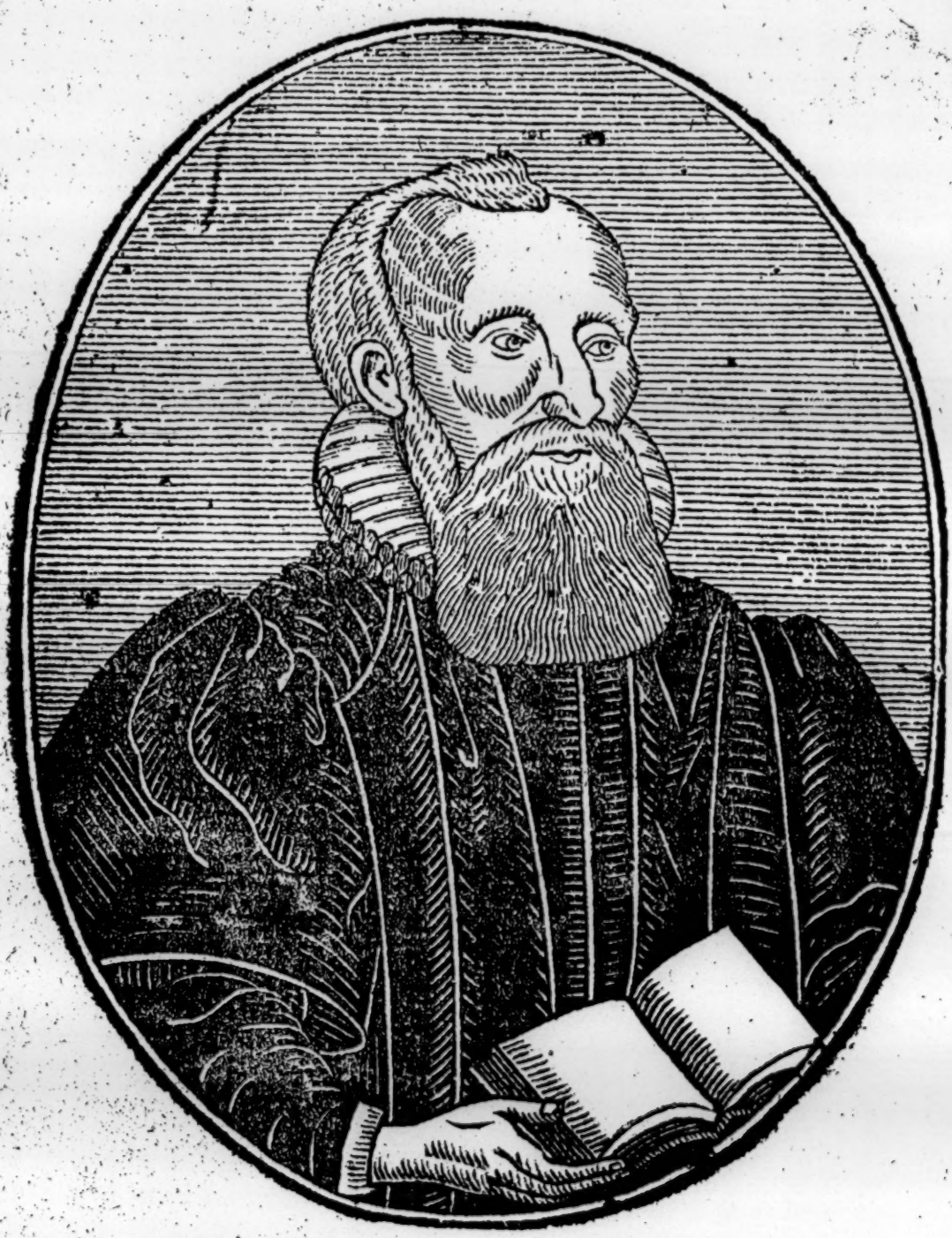

I pray you remember the Poor.

Amos 8 4.6. *Hear this, O ye that ſwallow up the Needy, even to make the Poor of the Land to fail; making the Ephah ſmall, and the Shekel great: falſifying the Balance by deceit, that you may buy the Poor for ſilver, and the Needy for a pair of ſhoes.*

The Charitable CHRISTIAN:

OR,

A word of Comfort from the God of Comfort, to such as are truly POOR:

And a word of Christian Counsel and Advice to such as are worldly Rich, stirring them up to the Christian Duty and Practice of Charity.

With some powerful motives and Perswasions thereunto, drawn from the Word of God, to convince men of the necessity of this Christian Duty; with the sore Evils and Calamities which are threatned in the word of God against unmerciful men.

The fifth Edition with Additions.

Psalm 41. 1, 2, 3.

Blessed is he that considereth the Poor, the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive, and he shall be blessed upon the earth. The Lord will strengthen him upon the bed of languishing, and will make his bed in his sickness.

Published by a lover of Hospitality.

London, Printed for *John Andrews*, at the White Lion near *Pye Corner*, 1659.

Courteous Reader,

THere is lately publiſhed an excellent and profitable Sermon, called, Chriſts firſt Sermon, or the Neceſſity, Duty, and Practice of Repentance opened and applied. Alſo Chriſts laſts Sermon, or the everlaſting eſtate and condition of all men in the world to come: very Godly Books and are but three pence price.

There are likewiſe ſeven other ſmall Books, all of them very godly, and very comfortable for thy ſoul. One is entituled, The Devils diſeaſe, or, the ſin of Pride arraigned and condemned. The ſecond, The Black Book of Conſcience. The third, The Plain Mans Plain Path-way to Heaven: The fourth, The Fathers laſt Bleſſing. The fifth, Dooms-Day at Hand. The ſixth, The dreadful Character of a Drunkard. The ſeventh, Englands Faithful Phyſician. All very neceſſary for theſe Licentious Times, and each of them being but of two pence price. They are to be ſold by *John Andrews* at the White Lion near *Pye-Corner*.

The Charitable Christian.

1 *Tim.* 6. 17, 18, 19.

Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things we enjoy.

That they do good, that they be rich in good works, ready to distribute, willing to communicate.

Laying up in store for themselves a good foundation against the time to come, that they may lay hold on Eternal Life.

THe Blessed Apostle in these words layes down several arguments and perswasives to Charity, which in this age that we now live in, is even almost growne out of date with most men: For notwithstanding there is a great noise of Religion abroad, yet is it lamentable to consider, how Irreligiously most

men live, making a great outward shew and pretence of Religion, but altogether deny and neglect the power and practice thereof, which in a great measure doth consist in the practice of Charity, as St. James saith in his first Chapter and the last Verse: Pure Religion, and undefiled before God is this, To visit the fatherless and the widow in their distress: That is, by relieving their necessities.

There are several Arguments that should provoke us to Charity, in these words of the Apostle; as first, the charge given to rich men: He doth not charge them in the Name of any King or State, but in the Name of the great God of Heaven and Earth, whose Ambassadour he was. The sum and substance of his charge is this: First, That they would not be high-minded; that is to say, lofty, proud, and scornful, disdaining to look upon those that are poor. And secondly, That they would not trust in uncertain Riches, but in the living God. Men are apt to think themselves safe and secure, if they have gotten but Estates in their hands: but the Word of God saith otherwise. The Apostle here calls Riches uncertain: and Solomon saith of them, that they are vanity of vanities, meer empty nothing, things which we ought not to covet after: for we came into the world naked without riches, and it is certain we shall carry none with us out

out of the world. Then as St. Paul saith, 1 Tim. 6. 8. Let us having food and raiment be therewithal content: But if we will not, what saith the Apostle in the next Verse? If men will be rich; they fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition: For (saith he) the love of money is the root of all evil. And then thirdly and lastly, he charges them, That they do good, that they be rich in good works, ready to distribute, willing to communicate. And the reasons why we should do so, are these: First, that we receive all we have from God: He gives us all things richly to enjoy. Then secondly, by doing good and relieving the necessities of those that are in want, we do thereby lay up in store for our selves a good foundation for eternal Life. God will not forget our work and labour of love towards the Poor. Inasmuch as ye have done it unto them, ye have done it unto me, saith Christ, Mat. 25. 40. And whatsoever we give unto the Poor, we lend unto the Lord, and he will certainly repay us.

Therefore, let all those who expects mercy and favours from the Lord, seriously consider, and minde these following motives & inducements to Charity, propounded by a godly Minister: a necessary Duty, which diverse men are very prone to neglect. Dives would not give the

crumbs and scraps of his table to poor Lazarus. When in a full condition are not at all affected with the wants and necessities of others: See what an evil Unmercifulness is.

First, It is an argument of Covetousness: When Christ, Luke 16. 9. bids them make to themselves friends of the Mammon of unrighteousness, (which he so calls, because men sin either in the getting or in the using of them) saying they could not serve God and Mammon. In the 13. Verse it is said, the Pharisees who were covetous derided him: They thought Christ spake like an ignorant man; they could serve God, and keep their wealth too, and not cast it away upon poor people. This shewed their covetousness; and what an evil covetousness is, St. Paul tells us, A covetous man is an Idolater, Ephes. 5. 5. and hath no inheritance in the kingdom of heaven.

2. Unmercifulness is an argument of Unbelief and Distrust of God; men think, if they give to the poor, they must want themselves. But Prov. 28. 27. He that giveth to the poor shall never lack. Here is the word of God for it, who is Truth it self; and yet men distrust God, and think of other wayes to provide for themselves. I will keep what I have, (saith the Covetous man) if this be gone, I know not where to have more: the world is hard, and it is best to keep

what

what we have. Thus unbelief discovers it self. Saith God, Give to the poor, and thou shalt never lack; saith the hard-hearted man, Give to the poor, and thou shalt lack, and so gives God the lye. Eccles. 11. 1. Cast thy bread upon the water, and after many dayes thou shalt finde it: Nay, saith the unmerciful man, I shall never see it again; and so makes God a Lyar, and declares himself an unbeliever.

3. Unmercifulness is an argument that there is no Love of God in that man, 1 John 3. 17. Whoso hath this worlds goods, and seeth his brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? Ye may think, and others may think and say that he loves God, but there is not one dram of Gods love in that man: for if a man loved God, he would love man who is the Image of God. Christ commands us, that we love one another, as he hath loved us, John 15. 12. He testified his love, by giving his life, his blood for us; and we will not give a little bread, an old garment, a little silver, it is a clear demonstration that there is no love of God in us.

4. Unmercifulness it hath much cruelty and unnaturalness in it. Isa. 58. 7. saith the Lord, Deal thy bread to the hungry, cover the naked, and hide not thy self from thine own flesh. The poor are our own flesh, Mal. 2. 10. Have we not all

one

one Father? Hath not one God created us? Prov. 22. 2. The rich and the poor meet together, the Lord is the maker of them all. Now if we hide our eyes from them, if we will not consider their necessities, and relieve them, we are cruel and unnatural: if a man be naked or hungry, he will seek to cloathe and feed himself, he will not hate his own flesh: Ephes. 5. 29. No man ever yet hated his own flesh, but nourisheth and cherisheth it. When men therefore refuse to strengthen the hand of the poor and needy, they despise and hate their own flesh, they are unnatural: and to prevent this, God hath laid a Command to be merciful, where the strongest reason and plea may be against it, Prov. 25. 21. If thine enemy hunger, give him bread to eat; if he be thirsty, give him drink: much more then to the Poor.

5. Unmercifulnes, it brings a curse, yea, many curses upon men and their estates Prov. 28. 27. He that hideth his eye from the poor, shall have many a curse: The Poor will curse him, and not onely man, but even God himself curseth them. Psal. 41. 1. Blessed is he that considereth the poor. If a man do it not, shall he have a blessing, No: Depart from me, ye cursed, (Matth. 25. 41.) For I was hungry and ye fed me not. And Prov. 3. 33. The curse of the Lord is in the house of the wicked. Sometimes they have not a heart to eat, and take the comfort of their Estates; sometimes they

they are perplexed with fears, and cares, and sorrows about their Estates: sometimes they are wasted at Law, sometimes by Fire or Robbery, sometimes by such secret wayes, that none can give any rational account of, but know that the curse of God was there.

6. Unmercifulness, it makes men altogether unlike God, who is the Father of mercy, and the God of all compassions, 2 Cor. 1. 3. He makes his Sun to arise on the evil and the good, and sendeth rain upon the just, and upon the unjust, Matth. 5. 45. He giveth food to all flesh, Psal. 136. 25. To each his sufficing food in due season, and fills every living creature with his blessing. He giveth liberally, and upbraideth not, as St. James saith, Jam. 1. 5. He hears the desires of the humble and the poor, Psal. 10. 17. He is kinde to the unthankful, and to the evil. Be ye therefore merciful as your heavenly Father is merciful, Luke 6. 36. But now, that man that is near, pinching and miserable, and doth not regard the condition of the poor, to comfort their hearts, and to strengthen their hands, in filling their hungry bellies, and cloathing their naked bodies; he is unlike and contrary to God, who is all love and bowels of mercy, pitty, and compassion, and ever mindful of the poor, and hath made a Law for their Relief, which standeth recorded in the Word of God, unalterable, and can never be repealed

ſealed or made void, Deut. 15. 7, 8, 9, 10, 11, 14, 15. If there be among you a poor man, one of thy brethren, within any of thy gates of the land which the Lord thy God giveth thee; thou ſhalt not harden thine heart, nor ſhut thy hand from thy poor brother: but thou ſhalt open thine hand wide unto him, and ſhalt ſurely lend him ſufficient for his need in that which he wanteth. Beware that there be not a thought in thy wicked heart, ſaying, The ſeventh year the year of releaſe is at hand, and thine eye be evil againſt thy poor brother, and thou give him nought, and he cry unto the Lord againſt thee, and it be ſin unto thee. Thou ſhalt ſurely give him, and thine heart ſhall not be grieved when thou giveſt unto him; becauſe that for this thing the Lord thy God ſhall bleſs thee in all thy works, and in all that thou putteſt thine hand unto. For the poor ſhall never ceaſe out of the land, therefore I command thee, ſaying, Thou ſhalt open thine hand wide to thy brother, to the poor, and to the needy in the land: Thou ſhalt furniſh him liberally out of thy flocks, and out of thy floor, & out of thy wine-preſs; of that wherewith the Lord thy God hath bleſſed thee, thou ſhalt give unto him. And thou ſhalt remember, that thou waſt a Bondman in the land of Egypt, and the Lord thy God redeemed thee; Therefore I command thee this thing to day. And to this very purpoſe is that in Levit. 25. 35, 36, 37, 38. If thy brother be waxen poor, and faln to decay with thee, then thou ſhalt

shalt relieve him: yea, though he be a stranger or sojourner with thee, that he may live with thee: thou shalt not give him thy money upon usury, nor lend him thy victuals upon increase; take thou no usury of him, nor increase: but fear thy God, that thy Brother may live with thee. Here is two Statute Acts of God himself, that are of more force and greater authority, then all the Acts of men or Parliaments, which shall never be altered, but shall be in full force and power to the end of the world: yea shall be a Law to condemn the gainsayers and neglecters thereof in the day of judgement. Christ saith, Luke 14. 13. When thou makest a Feast, call the poor, the lame, and the blind, and thou shalt be blessed. And Luke. 14. 18. God anointed Christ to preach the Gospel to the poor. And in another place, he saith, The poor receive the Gospel. And hath not God chosen the poor of this world, to be rich in Faith, and heirs of the Kingdom, which he hath promised to those that love him. In Luke 6. 20. saith Christ, Blessed are ye poor, for yours is the Kingdom of Heaven. But in the 24. Verse, Wo unto you that are rich, for ye have received your consolation. In Luke 16. 25. When Dives cryed unto Abraham to have mercy on him: saith Abraham to him, Remember that thou in thy life time receivedst thy good things: Thou madest thy riches thy God, and didst shut up the bowels of compassion

against

against poor Lazarus, therefore thou shalt have no mercy. Judas was a hard-hearted wretch, a covetous traitor, that cared not for the poor. If ever men would do themselves good by their Estates, it will be in laying them out for the poor: For at the last day, Riches if not improved to the Glory of God, will certainly rise up in judgement against men. See what St. James saith, Chap. 6. ver. 1. 2, 3. Go to now, ye rich men, weep and howl for the miseries that shall come upon you: Your riches are corrupted, and your garments moth-eaten: your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. You have heaped up treasure together for the last day.

7. Unmercifulness it puts in a Caveat and Bar in the Court of Heaven against our Prayers, that they shall have no entertainment there. Whoso stoppeth his ears at the cry of the Poor, he also shall cry himself, and not be heard, Prov. 21. 16 Unmerciful men shall come to some great straight or other before they dye, so as to cry either to man or God; and when they cry, they shall not be heard. They would not hear the poor crying, nor God who sent these poor, and cryed to them in these poor; therefore when they cry unto man for help, God will stop their ears, and turn their hearts from them; yea, stop his own ears, and turn away his own heart

from

from them, Luke 6. 38. With the same measure that ye mete, shall be measured to you again, You stop your ears, and God will stop his ear: you shut up your bowels of compassion, and God will shut up his: you withhold Pence, and God will withhold his Talents. The rich man cryed for a drop of water, being in hell torments, but neither Abraham nor God would hearken to his request: he that would not give one crumb, must not receive one drop, Matth. 5. 7. The merciful shall obtain mercy.

8. Unmercifulness is a shrowd signe and badge of a Reprobate Condition: a mercilesse mans name will hardly be found in the Book of Life, Col. 3. 11. Put on (saith St. Paul) as the Elect of God, bowels of mercy and kindness. Those that are the elect of God, have had mercy; and being called, they finde and feel that mercy, and cannot but put on bowels of mercy towards others which declareth their Election: as God pitied them, so they pitied others. But where there is no bowels of mercy, but churlishness, hardness, cruelty, and unmercifulness: there is a black sign and badge of a Reprobate Condition.

9. Unmercifulness is a degree of Murther: some men hate and curse the poor, and the Scriptures blushes not to call them Murtherers, 1 Joh. 3. 15. Whoso hateth his brother, is a murtherer. And

Job

Job 24. 14. The murtherer rising with the light killeth the poor and needy. He deviseth wayes how to oppress them, and to suck and squeze them; and this is a killing of them, and he is a murtherer for it. So when a man sees his brother or neighbour poor, sinking, and like to be ruined, and will not relieve him, being able to do it, he falls into a degree of murther. A Heathen could see this, who said, That he that hath power to succour a man, being ready to perish, and succours him not, he kills him. Suppose a man in the water or fire, you pass by, and lend him not your hand, which if you had done, his life might have been saved, are not you then guilty of his death, if you help him not? When the Priest and Levite passed by the man, that going from Jerusalem to Jericho fell among Thieves, and relieved him not, it was their sin; and had he died in that case and condition, they had been accessary to his death. If the poor be our flesh, then our goods are theirs as well as ours, and if we let them perish, we murther them and our selves too.

10. The end of that man will be very sad, who hath been mercileſs to the poor; he must have the end of a fruitleis and dead tree, he must be hewen down and cast into the fire. James 2. 13. He shall have judgement without mercy, that hath shewed no mercy: All judgement, meer severity

severity, and pure wrath shall be his portion.

The chief, if not the onely sin that Christ mentions at the day of Judgement, (Matth. 25. 41, 42.) is unmercifulness. To the righteous, saith he, Come ye blessed of my Father; for I was hungry and ye gave me meat; I was thirsty, and ye gave me drink; I was naked, and ye cloathed me: therefore I say unto you, inherit the Kingdom prepared for you from the beginning of the World. But unto the wicked and ungodly saith Christ, Depart from me, ye cursed, into everlasting fire prepared for the Devil and his Angels; for I was hungry, and ye gave me no meat; I was thirsty and ye gave me no drink; I was naked, and ye cloathed me not: Ye shewed me in my poor members no pitty, no mercy; therefore depart from me, I know you not.

Unmerciful men will have no Plea of excuse then for themselves; it will not serve their turn then to say, I had it not: this will be but an ill answer before the Lord, when they shall come to give an account how they have used and disposed of those Goods and Talents, which he hath as Stewards intrusted them withal. When God shall (as he will) put the question to them, how have you spent your wealth? how have you advanced my Glory by your estates? how many poor souls have you refreshed? What answer will they have? What can they say for themselves?

Even nothing at all: Their own Consciences will then accuse, and will bear true witness against them. What have you done with your wealth, saith God? which way have you spent your Estates? Saith Conscience then, So much have I spent to please mine Appetite in superfluity of dainties: and thus much have I spent to please mine eye in curious and over-costly cloathing: and thus much have I spent to delight mine ears, and to satisfie my senses in vain delights, and in worldly pomp and pleasure: hundreds and thousands have I spent upon my own base sinful lusts and affections. But what hast thou given to the Poor, saith God? When I had any spare money, now and then I gave a halp-penny, or a brass farthing to a poor man. Ah wretched man, will God say, hadst thou wherewithal to please thy carnal lust, and hadst thou nothing more to spare for my poor members? Thou unprofitable Servant, thou shalt be cast into utter darkness, where shall be weeping, and wailing, and gnashing of teeth for ever. Thou wouldest take no pitty nor compassion on the Poor; therefore I will shew thee no mercy.

Men are very loath to part with any thing for God; but if they did but know the benefit of it, surely they would do it more willingly. When Christ, in the 16. of Luke, bid the young man

man sell all, and follow him, he went away very sorrowful, because he had great possessions: He had rather let Christ alone, and Heaven, and Salvation also, then part with all: He did not understand what a blessing it should be to have treasure in Heaven, joy unspeakable, and full of glory. He did not think of the vanity and uncertainty of earthly riches: He never thought of death, and how that he must shortly leave all these things behinde him. It is a hard thing, saith Christ, for a rich man to enter into heaven: their hearts are so glued and fastened to the world, that they had rather run the hazard of their precious Souls, then lose a part of their Estates. They might have laid up in store for the time to come, but they have treasured up wrath against the day of wrath. There is no better treasure against the evil day, then that which hath been laid up in the works of Mercy and Charity.

The merciful man (saith Solomon) doth good to his own soul, Proverbs 11. 17. The merciful man killeth two birds with one stone; he comforteth the souls of others that are in want, and thereby layeth up a portion of bliss for his own soul.

Seeing then Uncharitableness is so great an evil, let us put on bowels of mercy, and strengthen the hands, and cover the nakedness of the

poor and needy: It is now a hard time, and things are dear, and Trading very small, and the poor abound; and therefore now it is very seasonable for those that are rich to open the bowels of pity and compassion towards the poor, and to succour those that are in want. Holy Job was a father to the poor, see his 29. Chapter and the 16. verse He did not eat his morsels alone, but the fatherless and widow eat thereof: he delivered the poor, and the fatherless, and him that had none to help him: and he was eyes to the blinde, and feet to the lame, and the blessing of him that was ready to perish came upon him; and he caused the widows heart to sing for joy: he did not suffer the poor to perish for want of cloathing. Job 31.17. The bellies and loins of the poor blessed him. Being filled and warmed with the flesh and fleece of his sheep. It were well if Jobs spirit and compassian were in all rich men now, that so the hungry might be fed, the naked clothed, and the necessities of the poor supplied.

Spare something out of your superfluities for them. Can you adorn your Houses with Pictures and Hangings, your Tables with costly Carpets, your Shelves with Brass and Pewter, and your closets and cupboards with Plate, and have you nothing for the Poor, who are the temples of God? Can you feed your Dogs and Parrets, Apes and Monkeys, and pamper your Horses,

Horses, and not minde the poor Members of Christ that lie at your doors? Can you spend pounds and pounds to satisfie and please your carnal lusts, in a superfluous manner, and can you not now and then spare a penny to a poor Christian? How will the Lord take this at your hands?

Remember Dives, he had been better to have given all to poor Lazarus, then to have met with such an end for his unmercifulness. The Lord Jesus Christ hath told you, that it is a blessed thing to give, Acts 20. 35. And it is a blessed thing to shew kindness to Christ: When you give to the poor, you give to Christ: Mat. 25. 40. In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me: they are Christs brethren thou dost it unto, and he accounts it as done to himself.

Again, consider, is it not a blessed thing to have the Lord of heaven and earth to be indebted to you? Prov. 19. 17. He that hath pitty on the poor, lendeth unto the Lord; and that which he hath given, will he pay him again. God is the poor mens security, he taketh the debt upon himself, and gives thee his word for security; his Faithfulness and his Honour are both engaged for performance: Had you the Cities Bond, or the Publick Faith's Security for what you disburse towards the poor, it were nothing to this. O

give

give give unto the poor, and make God as much as you can indebted to you; he is a good sure paymaster. Luke 6. 38. Give, and it shall be given unto you; good measure, pressed down, shaken together, and ruuing over. If you will not make God your Debter by giving, he will be your Judge for not giving.

We live in dangerous times, and riches are uncertain things; the onely way to make them safe, is to bestow them upon the Poor. One had this Epitaph upon his Tomb, That which I have given, that I have; that which I have kept, that have I lost. Solomon saith, Eccles. 11. 1. Cast thy bread upon the waters, for thou shalt finde it after many days. If you keep it, you lose it: if you give, you shall finde it again.

It is the judgement of some, that no Beggars should be relieved that go from dor to dor; they think it an unwarrantable practice, and the nursery of Vagabonds and vile persons, that live in no calling, and are under no Government, but are the shame of the Magistrates, and a disorder in a Common-wealth, and a reproach of the Laws that are made for the relief of the Poor in their several respective places. Certainly those that beg up and down, being able to work, and will not, you ought not to relieve, you sin in doing it; the Apostles rule is, 2 Thes. 3. 10. If any will not work, he must not eat. And further, when

Begging

Begging is made a trade, I see not how it is justifiable before God, or can be countenanced by man. Yet to conclude it unlawful to give to any that beg, I dare not. Christ healed the blinde Beggars, Luke 18. 35, 42. John, 9. 7, 8. and did not reprove them for their begging. Besides, God hath given out a Rule, Luke 6. 30. Give to every man that asketh of thee: Which Command would be void and useless, if I might give to no Beggars. Then if you are able, you ought to give to all that are truly poor and needy: even to those who are able to work, and willingly would work, but through the ill disposition of the times cannot get imployment. Gal. 6. 10. As we have opportunity (saith the Apostle) let us do good unto all. We ought to consider the necessities of the poor; they may be in danger of life, and ready to starve, as Lazarus was at Dives door: or they may be sick, or lame, or blinde, or aged, and so not able to do any thing for a livelihood.

You have seen the sore Evils of Unmercifulness, and the great blessings that are promised to such as are Merciful: they shall obtain mercy, when mercilesse men shall have no mercy shewed them. Consider that the same God that made them poor, made you rich; and might have made them rich, and you poor; you might have been in their condition. Therefore seeing God

hath

hath given you Talents, Wealth, and Ri
use them to his Glory, lay up some of the
store for the time to come, for eternal life
laying them out on the poor: That so
great Day of Accounts, the Lord may say
you, Well done good and faithful servant,
thou into thy Masters joy: thou hast gl
me on Earth, now will I glorifie thee in
ven. Thou hast dispersed abroad, thou hast give
to the poor, thy righteousness endureth for ever;
thy horn shall be exalted with honour, Psal. 112. 9.
Now shalt thou receive the full possession and
enjoyment of those unspeakable pleasures, that
are in Heaven for ever.

Now then consider what hath been said, and
the Lord give you understanding hearts in all
things. Now unto him that is able to do abun-
dantly more for us, then we can think or desire,
the onely wise merciful God, be Honour and
Glory, now and for ever. AMEN.

FINIS.

Licensed and Entered according to Order.

hath given you Talents, Wealth, and Riches, use them to his Glory, lay up some of them in store for the time to come, for eternal life, by laying them out on the poor: That so at the great Day of Accounts, the Lord may say unto you, Well done good and faithful servant, enter thou int
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Hart, John, D.D.

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